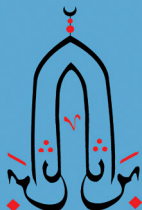


Social Justice in Holy Qur'an

- ▶ Achieving Relief, Social Justice
- ▶ Manifestations of Social Justice in Heavenly Laws
- ▶ Social Justice in Perspective of Holy Quran
- ▶ Experiences of Prophets (pbuh) in Achieving Social Justice
- ▶ Good Management Its Role in Achieving Social Justice
- ▶ Wealth, Importance of its Distributing Fairly in Holy Quran
- ▶ **Studies and Researches: Components of Building Islamic Society**
- ▶ **Reading in Book: «Knowledge of Qur'an»**



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3 - Emphasizing the ability of Holy Qur'an to revive the spirit and renew effectiveness in the mind and conscience of the nation to achieve the desired renaissance.

4 - Consolidating the authority of Ahl al-Bayt (Prophet Family) (peace be upon him) in understanding and interpreting the Qur'an based on the Hadith of al-Thaqalayn (statement attributed to the Islamic prophet Muhammad, that introduces the Qur'an), due to the importance of this in paving the way for the promised Mahdist society.



Achieving Relief, Social Justice: Organic Relationship

General Supervisor:

◆ **Jalal al-Din Ali Al-Sagheer**

Baratha Mosque - Baghdad

Holy Quran presented the topic of social justice as one of the most important outcomes to which society must turn. Quran did not make it a marginal topic, but rather made it one of the most important topics to which the faith movement must turn in its effort to gain divine satisfaction and to achieve the principle of social piety.

It will be sufficient to contemplate the practical result of the Quran verse: {and if only they upheld the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do.} [Al-Ma'idah, verse: 66]. If you contemplate more to reach the verse that follows it: {Say «O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Torah, the Gospel, and what has been sent down to you from your Lord (the Quran).» Verily, that which has been sent down to you from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.} [Al-Ma'idah, verse: 68], you will find that the topic was so important that its fulfillment was considered one of the duties of those who follow the Quran and believe in what was revealed to them from their Lord, Allah Almighty. In contrast to this, we find that the Quran considers the position of practical commitment to the social injustice - in the way we found it - as negating the faith of these people, and considers their existence in vain, when they do not commit to social justice.

Holy Quran does not merely present this concept- and also does not limit with its legislative system, the implementation of which would achieve the social outcome it

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Here, within this part of the research into the noble verse, what concerns me is that it clearly raises the issue of social justice and social injustice, and places them in one of the most important verses of the Quran, as a natural outcome of the commitment to the apostolic preaching that was missing in the first verse. Talking about the despair of those who disbelieved², in its practical outcomes, is the same as talking about denying social injustice, while and talking about completing the blessing and submitting to Allah Almighty religion, in its practical outcome, represents the achievement of social justice.

But it is noted in the noble verse that it addresses the nation, while the first verse was addressing the Messenger (peace be upon him). This is something that must bring us to the conclusion that the Messenger has fulfilled his mission in preaching the divine message, and the responsibility has become upon the nation, then, will it fulfill Allah's command and attain the benefits of that, including social justice, or will it be left behind and led by those who disbelieve, whose their obvious outcome is the dominance of social injustice over them?

The noble verse expresses the possibility of achieving social justice on earth, and this is not one of the dreams of philosophers in the virtuous republic, but rather it is a choice that the nation must take and not abandon. It also refers to the obstacles that prevent its achieving, and these obstacles will not be easy, rather, people of faith will overcome them: {So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed} [Al Imran, verse: 195]. However, in order for the nation to be able to prevent those who disbelieve from practice these actions, the nation must achieve immunity and the ability to overcome this, which is something we realize through what Allah Almighty's saying: {O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.} [Al Imran, verse: 200].

Since the Holy Quran has presented the possibility of achieving social justice, which is not a matter of utopia, so it is natural for us to follow the Quran to find out the mechanisms that achieve what we aspire to when we commit to them in this field, especially since achieving this represents a duty that cannot be tolerated, let alone overlooked.

In fact, the Holy Qur'an has dealt with these matters in many terms, as did the Great Messenger and his pure family (peace be upon them), including the matter of success

2 - It must be known that the disbelief mentioned in the two verses is the disbelief of disobedience to the Messenger of Allah (peace be upon him and his family) and disobedience to him, and working to violate his infallibility, and it has nothing to do with disbelief in the sense based on denying divinity, because the verses were revealed after the battles with the polytheists and others ended, and no speech remained except with the monotheists.

seeks from the process of divine guidance, and thus

social justice - but rather we find that it defines a system that is more comprehensive and important than the legislative system, and makes it a guarantor of achieving the purposes of legislation. Without it, the legislative system itself will lose its social impact. This tells us the secret that placed the following noble verse between the verses of social justice and social injustice that mentioned before: {O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.} [Al-Ma'idah, verse: 67].

Undoubtedly, the preaching related to the legislative affairs took place before the revelation of this verse, just as all actions related to migration, jihad for the sake of Allah Almighty and similar matters, and all affairs related to the doctrinal structure, Greatest Messenger [prophet Mohammad] (peace be upon him) previously reported them, and even applied them before the revelation of this verse. The verse is one of the last verses that were revealed in the Holy Quran. It is worth noting here that the strictness in preaching the matter that is missing from this process is related to the system that is higher than all of this. We can only consider this system in terms of domination over the entire legislative process undertaken by the Greatest Messenger (peace be upon him), otherwise, the Quran verses would not have been so strict.¹ So contemplate that!

There is no doubt that the noble verse, when it speaks of a deficiency in the preaching, it urges us to search in other noble verses for what makes us know that the Great Messenger (peace be upon him) has preached what that noble verse considered to be a serious deficiency, which without it, this religion would not be complete. Otherwise, the Quran provides clear evidence that the apostolic religion has remained incomplete, and the Great Messenger disavowed the process of completing this deficiency. That matter a Muslim cannot accept for his religion and for the sake of his Messenger.

It is interesting that the Holy Quran stated that this shortcoming was communicated, and with it the religion was completed. This is through the noble verse that was revealed after a very small interval of time after the first verse: {this day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.} [Al-Ma'idah, verse: 3].

1 - Usually, this verse is discussed in the context of sectarian debates, which makes it often fall out of the spotlight for those searching for Islamic systems. Although I consider it one of the most important verses in resolving sectarian debate. But the talk here is related to something that seeks to capture the Quran concept away from the clamor of sectarian debate.

also said: {And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied, so We seized them for what they were earning.} [Al-A'raf: 96]. The same thing is found in the verses of Surat Al-Ma'idah that we mentioned before. That is why these laws have been described with extreme firmness and strictness, as is clear from Allah Almighty's saying: {And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede} [Al-A'raf: 34].

In the same context, the divine will regarding the process of guidance and misguidance comes, as it also takes place according to objective laws. It is clear that Allah Almighty does not force a person to follow guidance, nor does he force him to go astray. Rather, they are paths paved in the path of a person, with strict objective results. If they are followed, their results will be achieved steadily, and if they are abandoned, mankind will not gain anything from their results, as we notice in Allah Almighty's saying: {Indeed, We sent down to you the Book for the people in truth. So whoever is guided - it is for his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager over them.} [Al-Zumar, verse: 41]. And so is what Allah saying: {There has come to you enlightenment from your Lord. So whoever will see does so for his soul, and whoever is blind against it.} [Al-An'am, verse: 104]. Likewise, Allah Almighty said: {Indeed, We guided him to the way, be he grateful or be he ungrateful.} [Al-Insan, verse: 3].

The matter does not stop there, but extends even to the divine promises. Divine cunning, divine supply, divine pride, divine victory, divine generosity, and the rest of the resources of the divine will on this level, which many verses filled with, are laws that take place in social reality in an objective manner, their consequences and entitlements are not neglected, and their activation is always dependent on human choices and trends. In the field of divine supply, look at the nature of the condition that Allah Almighty has set to achieve this supply in His saying: {Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks} [Al-Imran, verse: 125].

In the field of divine cunning, Allah Almighty linked its occurring to the existence of prior cunning by the oppressors, so He Almighty said: {And when those who disbelieved plotted against you to restrain you or kill you or evict you. But they plan, and Allah plans. And Allah is the best of planners.} [Al-Anfal, verse: 30]. The same thing we see in the context of victory, as can be seen in the Almighty's saying: {O you who have believed, if you support Allah, He will support you and plant firmly your feet.} [Mohammad, verse: 7]. The same meaning you see repeated in Almighty's saying: {until, when the messengers despaired and were certain that they had been denied,

[falah], the matter of victory, the matter of conquest, the matter of inheriting the land, the matter of relief [faraj], the matter of the Awaited Imam Mahdi (may our souls be sacrificed for him), the return of Jesus Christ, (peace be upon him), and the like. Although these matters are often easy to find, but what has not been highlighted in a way that makes this an approach for believers to follow, is how to achieve these matters, as success [falah], relief [faraj], justice, and the like are the wishes of every human being on the earth, regardless of his religion and belief, and what important is that we know our role in fulfilling these wishes.

Many verses, and many narrations, have referred to the matter of achieving relief [faraj] from an unjust reality, to the point that the great Messenger considered it to be one of the best acts of worship. He (peace be upon him) said: «The best act of worship is waiting for [alentedhar] relief [faraj].» (Kamal al-Din wa Tamam al-Niima: p. 287, chapter. 25 hadith. 6). Unfortunately, this waiting was viewed by the majority as an issue that separates relief from the nation, as if achieving it had been entrusted to another force outside the nation, or it had been postponed to times that have nothing to do with the present of the nation. As a result, relief was understood to be not one of the nation's duties, while the Holy Quran confirms otherwise.

In order to be able to understand the objective reasons that led the Great Messenger and our Imams (peace be upon them) to call for waiting [alentedhar] for relief [faraj], we need an objective understanding of how to achieve relief. Without that, we will not be able to understand how to wait, as well as to understand why we wait?

To answer this, we must fully realize that the relief we are waiting for is a serious and strict objective process, and does not occur in an arbitrary manner, like any social phenomenon, whether negative or positive, as its fulfillment is linked to the movement of historical laws, and these laws, of course, have steady results. If their conditions are fulfilled, their rewards are fulfilled, in a way that never fails, and it is not possible to differentiate between the condition and the reward. Whoever wants the reward of relief [faraj], he must fulfill its conditions and entitlements, and whoever does not work on that, he will not achieve relief [faraj] according to its requirements, and whoever sees injustice as a reward, he must monitor how the conditions for its achieving and its escalation are met.

This matter is very clear in Allah Almighty's saying: {Indeed, Allah will not change the condition of a people until they change what is in themselves.} [Al-Ra'ad, verse: 11], and His saying: {That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves.} [Al-Anfal: 53], and also Allah Almighty's saying: {Corruption has appeared throughout the land and sea by what the hands of people have earned.} [Al-Rum, verse: 41]. Allah Almighty

We note here that the will referred to in the noble verse is not that which is related to the special formative will, but rather it is a legislative will, in which the oppressed are wanted to work in order to achieve the Imamate that inherits the earth and what is on it. Thus, their will is identical to the will of Allah, and what He wanted from them, so He attributed their will to His will³. This, of course, does not prevent this from being a divine promise, because the consequences of weakness naturally affect the oppressors. The result of the work of the oppressed also carries the secret of the victory in itself - as we will explain later.

Accordingly, the noble verse does not present a miraculous solution as some might imagine, but it presents an image of the results of two actions, the first of which is linked to the work of the oppressed and its requirements and consequences, and the other is linked to the work of the corruptors and oppressors. Although it is true that tyranny carries the secret of its own annihilation, this does not necessarily allow the oppressed to become the successors, unless they are patient, persevere, united, and fear Allah, in order to deserve the divine blessing based on the presence of ability and readiness. Then the divine generosity will be fulfilled, as stated in the noble verse.

Paths of divine action

In order to understand precisely how relief [faraj] is achieved, we must pause for a moment and learn about the nature of the paths of divine action, because I think

3 - In our research into purification verse, Surah «Al-Duha», and in other verses, we pointed out that the divine will presented in the verse of purification, as well as in the verses: {He found you lost and guided you}, {did He find you an orphan and give a refuge}, {He found you poor and made you self-sufficient.}, {you threw not, when you threw} and the likes, do not definitely indicate the existence of divine reparation. Otherwise, those who did would not have had any virtue in their actions, but because they did exactly what Allah wanted them to do, and their action was attributed to Him as a glorification and praise for them, since it is inconceivable that the Messenger (peace be upon him and his family) was lost before his preaching! How can this be possible when the preaching only comes through prior infallibles? Is it the guidance that the verse talks about that brought him out of the state before guidance? Or his nature was so sound that he was the one who followed the path of guidance, knowing that this path is within the origin of the path of nature. When he followed it, he was the one who was guided, because Allah guided him to the path of the nature. We notice the exact matter in the verse "gave a refuge." The ones who get «a refuge» were Abu Talib, Fatima bint Asad, and Abdul Muttalib (peace be upon them all), The one who get «self-sufficient» was Khadija [Messenger's wife] (peace be upon her), as attributing their actions and their honor to them was a praise from Allah and glorification for them, no, because Allah Almighty forced them to do that. The same thing you find in the Messenger (peace be upon him and his family) throwing an arrow at the beginning of the Battle of Badr, as Allah attributed the act to Himself, even though He indicated that the one who did that was the Messenger (peace be upon him and his family), although one of his men was trying to thwart him so he could shoot the arrow.

there came to them Our victory} [Yusuf, verse: 110].

Thus, we see that all these models of relief cannot be achieved without the work of the human will, which struggles to obtain and achieve it. Therefore, they do not occur in a way that reduces the human will, to replace it with the miracle and the tools of divine reparation and oppression. Rather, it is the opposite, as is evident in Almighty's saying: {And how many a prophet with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.* And their words were not but that they said, «Our Lord, forgive us our sins and the excess in our affairs and plant firmly our feet and give us victory over the disbelieving people.»* So Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good.} [Al Imran: 146-147-148].

For this reason, Allah Almighty saying: {They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.} [Al-Tawbah, verse: 32], also follows the same pattern, for the divine pride follows what it precedes, regarding the struggle and perseverance of the faithful human will in the face of the efforts of the opposing will, which is represented in the approaches and actions of the people of disbelief. The same matter, you find it in Allah Almighty's saying, when He told the story of the salvation of Yunus (peace be upon him), as he said: {There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.} [Al-Anbiya, verse: 87]. This verse embodied the great affliction he endured, and his surrender to Allah, Blessed and Most High. Otherwise, the salvation expressed by Allah Almighty would not have occurred: {So We responded to him and saved him from the distress. And thus do We save the believers.} [Al-Anbiya, verse: 88]. There is nothing in the story of Nimrod's fire turning into hail and peace for Abraham (peace be upon him) [Al-Anbiya, verse: 69], or the redemption of Ishmael (peace be upon him) from being slaughtered with a great slaughtering [Al-Saffat, verse: 107], except that there is confirmation of the same path, and there are many examples of these matters in the Holy Quran.

It is clear that the Holy Quran's mention of the will of divine generosity regarding relief in His saying: {And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors} [Al-Qasas, verse: 5], does not take away from everything we mentioned, but rather confirms it. It is a divine law in social movement in the areas of the struggle of the oppressed against the tyrant and its consequences. That does not happen except after this struggle and righteousness in it: {Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their sons and keeping their females alive. Indeed, he was of the corrupters.} [Al-Qasas, verse: 4].

inevitable matters, restricted it to the divine will, while the divine promise did not restrict it to this restriction, because it is part of the promise, while in the first (the hadith of the Infallible) it is possible for the objective entitlement of the path of those who were wronged to interfere, then the action of the oppressors and its entitlements will have the complete cause for its realization, but this cause remains governed by the divine revealing after concealing [bada], which may intervene, and it is replaced by causes that repel it. But that is form of divine kindness and support, and it is what appears to us in the hadith of the Infallible (peace be upon him) about Al-Sufyani and the Awaited Imam (may our souls be sacrificed for him), as he referred to them as inevitable, but he restricted the first to the divine will, which makes divine intervention possible, and he released the second, based on the divine promise that cannot be missed. Abu Hashim Dawud bin Al-Qasim Al-Jaafari said: «We were with Abu Jafar Mohammad bin Ali al-Rida (peace be upon him) - Al-Jawad - Al-Sufyani was mentioned, and what was reported in the narration, that his matter was inevitable, so I said to Abu Jafar: Does he appear to Allah in the Inevitable? He said: Yes. We said to him: We fear that he will appear to Allah at Al-Qaim. He said: Indeed, Al-Qaim is from the appointed time, and Allah does not break the appointed time.» [Mohammad bin Ibrahim, Al-Ghayba Book: pp. 315-316, chapter: 18, hadith:10].

Hamran bin Ayan clarifies this in a hadith that he quotes from Imam Al-Baqir (peace be upon him) in Allah Almighty's saying: {and then decreed a term and a specified time [known] to Him} [Al-An'am, verse: 2]. He said: «They are two terms: an inevitable term, and a suspended term.» Hamran said to him: What is inevitable? He said: In which Allah has will. Hamran said: I hope that the term of Al-Sufyani will be one of the suspended. Abu Jafar (peace be upon him) said: No. By Allah, it is inevitable. [Al-Ghayba Book: pp. 312-313, chapter: 18, hadith: 5].

However, this guidance- referred to in the noble verse- is hidden in the nature of things and implicit in them, and it is consistent with the nature of the goals of creation expressed in His, Almighty, saying: {And I did not create the jinn and mankind except to worship Me} [Al-Dhariyat, verse: 56].

Therefore, when we want to know the nature of these divine actions, we must, first, not imagine them as a condition that occurs apart from human will and choices, but rather it is due to the nature of the movement of this will. Secondly, these actions are the result of the paths of this will. For every path there are consequences related to it, and they cannot be separated from it, just like the road that connects two cities. The one walking on it must reach the end to which he was heading, and he will never lag behind that. The word (grant or be generous) is related to the demands of the generosity that must be borne by the person who wants to achieve the results of the divine generosity.

that the lack of understanding of this is what led Muslims to act with dependence and indifference towards what Allah Almighty indicated in His Noble Book.

There is no doubt that Allah Almighty is capable of everything, and nothing prevents Him, whatever it may be. Allah has absolute power to act of everything He created, but this power is not as the Ash'aris understood it, that it is arbitrary, such that it gives preference to one matter without preference over anything else, on the basis of the Almighty's saying: {He is not questioned about what He does, but they will be questioned.} [Al-Anbiya, verse: 23]. While we acknowledge this noble verse in text and content, however, when Allah Almighty makes a promise, stipulates a condition, specifies a limit, or the like, this will adheres to what He promised, stipulated, or specified. For this reason, the divine will cannot be overcome, diverted, or deviated from by anyone. But it is because Allah has the most beautiful names, Almighty, and He said: {It is the promise of Allah. Allah does not fail in His promise, but most of the people do not know.} [Al-Rum: 6].

If this is the matter, then understanding the divine actions - associated with human movement - must be framed by the nature of the tasks of divine guidance and the purposes of divine argument, and while these tasks placed man on a path, in which there was no compulsion, at the same time, they did not leave man alone without setting for him the path that would achieve the purposes of this guidance, as we notice in Allah Almighty's saying: {Indeed, We guided him to the way, be he grateful or be he ungrateful.} [Al-Insan, verse: 3]. At the same time, it completed the argument of that, by clarifying the path of guidance and its consequences, and distinguishing it from the path of misguidance and its consequences, He, Almighty, said: {Say, «With Allah is the far-reaching argument. If He had willed, He would have guided you all.»} [Al-An'am, verse: 149], and it attributed all of that to his choices.

Accordingly, these actions, in all their forms, are consistent with the nature of the paths of gratitude and disbelief and their entitlements, and do not deviate from that at all, noting that the divine promise is different, and the paths of gratitude with their entitlements are different from the paths of disbelief with their repercussions on the nation. Although He, Almighty and Most High, fulfills what He promised, He may intervene, out of kindness and mercy to the believers, in the areas of the paths of the unbelievers. Here we notice an activation corresponding to a divine law, represented by defending the believers, as Allah Almighty indicated in this verse: {Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful.} [Al-Hajj, verse: 38].

The defense here is an intervention in the paths of those who were wronged for the benefit of those who believed. Therefore, we note in the hadith of the Infallible, regarding

1, p. 147, hadith: 7 - Al-Ghayba of Al-Numani: p. 306, hadith: 15]. This is similar to what Imam al-Sadiq (peace be upon him) said to Fadl al-Katib: «Indeed, Allah Almighty does not hasten due to the haste of His servants, and removing a mountain from its place is easier than the disappearance of a kingdom whose term has not been shortened» [Al-Kafi, vol. 8, p. 298, hadith: 412].

We do not need to explain that this does not result from a deficiency in divine power, but rather as a result of the lack of human capacity to achieve this. We can notice the keys to these actions and their achieving when Allah Almighty said: {O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.} [Al Imran: 200]. So, the key to success in any action is to bear the consequences of performing this action.

We must differentiate between two types of action, the first is linked to a quick result, as in the case of paying charity for calamity, the effect of supplication, eating the orphan's money, connecting relatives and the like. The second action is the opposite, that is, the action is linked to far-reaching results, as in the case of the power of evil people over good people, it leads to results that are linked to the strength of arrogance and the breadth of its roots. Of course, we find that the quick result is that the supplication is not answered, as in the commandment of the Commander of the Faithful [Ali Bin Abi Talib] (peace be upon him): «Do not leave ordering what is right and forbidding what is wrong, for Allah will entrust your affairs to the evil of you, and then you will pray and your prayers will not be answered.» [Al-Kafi: Part 7, p. 52, hadith: 6].

The difference between the two matters is that the first relates to individual matters - even if they have social effects - and dealing with the individual's issue is not the same as dealing with the community's issue, and the entitlements resulting from each of them differ in terms of type and pattern. That is why the first was characterized by quick results, while the other was characterized by long-term results, because it requires collective participation in the required treatment and the removal obstacles.

All actions have a cumulative nature in the path in which they interact, regardless of the value nature of the path, whether good or bad. Nothing is created from nothing, and for this reason individual actions cannot be dispensed with, no matter how small, in the path of faith, because they play their role in establishing the path that leads to the goal of faith. Likewise, individual misguided actions should not be underestimated, no matter how small, because they also play their similar role in the path of misguidance. However, cumulative actions alone do not ensure a qualitative change in the cumulative paths. Rather, they must have an approach that performs the tasks of leading the cumulative stream towards the goal.

From here, we can know the importance of the role of the imamate and leadership,

Just as there is no meaning for someone who carries a sickle and a plow in his hand to go to a land to reap it, even though he has not previously sown seeds in it what he wants to reap. It is likewise waiting for divine generosity, without working to fulfill its conditions, will be useless.

This matter is repeated with every divine action referred to in the Holy Quran, which is related to the arena of divine guidance. They are all related to paths, and through these actions, the Almighty referred to the results of following these paths. If He, Almighty, spoke about the destruction of nations or their lives, He only meant the consequences of taking those paths, and if you contemplated carefully the noble verses that speak about the verse of preaching, and the dangers and benefits of adhering or neglecting it, the truth would have become clear to you, as in the verses: {And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.* And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do.* O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.* Say, «O People of the Scripture, you are on nothing until you uphold the Torah, the Gospel, and what has been revealed to you from your Lord.» And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.} [Al-Ma'idah, verses: 65-66-67-68].

What was preached by the Great Messenger (peace be upon him and his family) was placed between two options. The first: If the nation obeyed what the Noble Messenger informed, the result of its obedience would be that goodness and justice would prevail all over the land. The second: If the nation failed to establish the truth, everything would be taken away from it, and the consequences of working according to the law of the unbelievers would affect it.

In sum, all the examples of relief [faraj] that the Holy Qur'an spoke about, whether it is general or specific relief, will not be performed by Allah Almighty with miraculous work like: (Be and it will be), nor will anything that is opposite to it. Rather, they are things deposited at the end of paths or within them. Whoever wants something, he must obtain it through the divine path in which this thing was deposited, and this is what explains the saying of Imam Al-Sadiq (peace be upon him): «Allah does not hasten due to the haste of His servants. This matter has a goal to which it will end. If they had reached it, they would not have gone forward by an hour or delayed.» [Al-Kulayni, Al-Kafi, vol.

need much debate, as these structures, in terms of Quran rooting, as well as detail, have not been paid attention to by Quran researchers, except for a very few, even though they represent the basis of the Quran mission. It is clear that these structures are what shape reality and give it the form in which it appears.

Unfortunately, the accursed Satan has focused his work on these three structures and not others, when he referred to his work on intellectual misguidance, manipulation of feelings and emotions, and harnessing that to make them worship him, submit them to his purposes, and obey his command, as we see that in his saying in this verse: (For he had said, «I will surely take from among Your servants a specific portion.* And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah.) [Al-Nisa, verses: 118-119].

Although the civilizational struggle taking place today consists of a wide range of friction phenomena, there is no doubt that the enemies of our nation specifically targeted these structures in pursuit of the mission of spreading corruption on earth, which is what makes the thinking and leadership elite in our society face an urgent task to work on systematic mechanisms that would transform the Islamic concept - which took great care in preserving these structures and employing them for the purposes of the divine mission - from a mere isolated idea in the Muslim mind, to a method that moves in the social reality and settles in it.

Because the beginning always begins with the process of intellectual and ideological consolidation, "Tabyin Magazine" comes to work in this way. So that the magazine does not aim, in its objectives, to be merely a quantitative number, among the number of Quran publications. Rather, the goal is to be a qualitative number that seeks to present the Holy Quran and its ideas from the most important perspective that fills all its verses and surahs,

It is my great hope that researchers will cooperate with the respectful administration, so that the magazine's issues and files will be a milestone in this missionary path.

Praise be to Allah first and last. May His blessings and peace be upon His Messenger and his family forever.

The beginning of Holy Shaaban - 1445.

just as we learn about the danger of the imams of disbelief and tyranny and their tyranny. In all cases, there are those who want to employ individual effort and turn it into a social product, at the same time that the counter-current is trying to hinder and prevent it. The role of insight and the conscious group in the path of faith is highlighted here, and the role of the lie industry and the culture of ignorance, or what is known today as the paths of «Fake News», in thwarting the role of insight and the conscious efforts of the group. All of this is summed up in the concept of the struggle between right and wrong.

Social justice in Quran studies

Returning to the topic of social justice in the Holy Quran, if we compare the fact that the Holy Book is the book of divine guidance: {This is the Book about which there is no doubt, a guidance for those conscious of Allah} [Al-Baqarah, verse: 2], and the amount of studies and research that have been written about the Holy Book, in interpretation and explanation, and contemplation. Then we looked through this comparison at what is happening in the Islamic reality, and asked about the role of studies concerned with localizing this vital matter, we can be certain that Quran guidance is far away from scholars and researchers, in addition to the vast gap between it and the general reality of Muslims. A quick look at the research and studies that aimed to understand the concepts of Islamic sociology, for example, is sufficient to discover the severe deficiency in these studies compared to the studies that targeted matters that have no impact on the Islamic reality, and on sciences that have a very limited role, within the realm of guidance that must be sought from the Holy Quran.

However, if you follow the research that aims to localize this Qur'anic concept in the Islamic reality, and transform it into a social movement to achieve the purposes of this guidance, you will find that the lists of studies, which are filled with thousands of pages labeled with the title: "Qur'anic Studies," suffer from severe weakness in this field. It is not surprising then to find the absence of the embodiments of these concepts in the social reality, and the relationship between the Muslim and the Holy Book is transformed into a formal relationship, concerned with the form of the Quran, not its content, and its wording, not its meaning.

The fact that the Holy Quran is a book of guidance necessarily means that it is mainly concerned with dealing with the structures inherent in mankind. It is the core of guidance, and his community is the environment targeted by this guidance, to achieve the divine purpose of the existence of this world. If we thought of the Holy Qur'an from this standpoint, we would find that it deals with the three-fold structure of man in the most fundamental degree - by which I mean his thought, will, and emotions. We do not



Social Justice in Perspective of Holy Quran

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Translated by: Yasser Bashir

■ Abstract

According to the Holy Qur'an, justice is divided into: divine justice and human justice. Divine justice is divided into: formative justice and legislative justice. Human justice, in turn, is also divided into: individual justice and social justice, and social justice is also divided into: political justice, economic justice and family justice, etc.

Justice has multiple functions, the most important of which are enhancing faith in Allah (Almighty) and monotheism, integration and progress of humanity, benefiting from the results of justice and right, society benefiting from security and peace, enhancing piety, creating familiarity, harmony and coexistence between the classes of society, increasing the efficiency of the system, harmony between its components and institutions, spreading justice under the state, preserving religion and limits, stabilizing the state, and sharing the people in all matters related to the rule, and confronting enemies, etc. While the most important factors of moving away from justice, and the motives of injustice and transgression are following the one's desires, excessive love and hatred, utilitarian thinking and selfishness, etc.

Keywords:

Justice - Qur'an - Social Justice - Political Justice - Injustice - Economic Justice.



Manifestations of Social Justice in Heavenly Laws

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■ Abstract

This study seeks to turn out the correlation between Quranic doctrines and the issue of social justice, and to clarify how these doctrines are reflected in the practical behavior of Muslims. It also discusses the centrality of monotheism in the Qur'anic doctrine system, and addresses the concepts of fairness and justice, and their role in establishing social justice, by tracing the Qur'anic verses that dealt with the two concepts.

The study concludes with the conclusion that Allah's rule on earth cannot be upright or stable except with justice and fairness, both of which are obligatory prerequisites for human perfection. Since the goal of the prophets in social life is to achieve human perfection, both individual and social, social justice constitutes one of the common basic keys that all heavenly religions sought to achieve and call for.

The study also talks about indicators of the manifestation of social justice in Islamic society, such as the distribution of wealth, the status of women, the urge to cooperate in righteousness, the enactment of a system of social solidarity, a system for preserving the rights of social classes, and so on. It also explains that the divine promise of succession, and the establishment of security and social justice, all of this necessitates that faith be coupled with good deeds, because the manifestations of true doctrines must be coupled with practical behavior.

Keywords:

Doctrine - Quranic Doctrines - Heavenly Messages - Justice - Fairness - Social Justice.



Experiences of Prophets (pbuh) in Achieving Social Justice

Allah's Prophet Shuaib (pbuh) as Model

◆ **Sheikh. Dr. Lobnan Hussein Al-Zein**

Seminary (Hawzawi) and University Professor, Researcher in Islamic and Quranic Studies – Lebanon

■ Abstract

This study deals with the topic of «social justice», as it is one of the areas that the Prophets (peace be upon them) paid attention to in their call to their peoples and societies, and its great role and influence in preserving, advancing, and integrating human society. The Islamic religion has been concerned with implementing social justice, as a true value in human societies, and is indispensable for organizing matters. The welfare of society can only be achieved through justice, that is, every member of society should be treated as he deserves, within the framework of the rights and duties, and should be in his rightful place.

Islam entrusted the prophets (peace be upon them) with the task of calling for and implementing social justice, based on the teachings of the divine religion and removing all obstacles that prevent it from being established in human society.

This is what the prophets (peace be upon him) worked to achieve in their societies, including Allah's Prophet Shuaib (peace be upon him), among his people Midian, who exposed their society to destruction and torment, because they did not establish social and economic justice and deviated from the doctrine of monotheism. Prophet Shuaib (peace be upon him) did this by confronting the wealth-monopoly and tyrannical economic class of his people, whose refused to submit to divine teachings, and insisted on disbelief, deception in weight and balance, and corruption on earth.

Keywords:

Social Justice - Allah's Prophet Shuaib - Midian - Doctrine and Work - Corruption on Earth - Understatement Weight and Balance - Economic Security.

Social Justice, its Impact on Achieving Social Security from Perspective of Quran, Sunnah, Narrations of Ahl al-Bayt (PBUT)¹

◆ Written by: Group of writers ⁽²⁾

Translated by: Ibrahim Bashir

■ Abstract

One of the high goals that humans have always sought, throughout history, is to achieve social justice and benefit from its results. According to Holy Quran, establishing and strengthening justice in society is one of the most important tasks of the Prophets and Messengers. Therefore, Islam paid special attention to this innate origin, explained and made it very clear. Likewise, with regard to security, in its various aspects and circumstances, it is considered one of the necessities of human individual and social life, and its lack leads to a huge imbalance in human society.

In this study, through the descriptive-analytical approach, and on the social and economic levels, the concept of social justice and its impact on achieving security in Islamic society, was clarified from a Quranic and narrative perspective. In addition, the study clarified how a society that lacks social justice cannot enjoy security, safety and stability, even if it relies on the specialized security agencies.

It was also revealed how Islam, on the one hand, was able to keep pace with human aspirations and instincts, and to preserve society and protect it from the greed of its people on the other hand. Thus, he was able to secure a just and safe social environment in which a person can achieve his high goals.

Keywords:

Social Justice - Islamic Society - Economic Security - Equality - Monopoly.

1 - Original title: عدالت اجتماعی ونقش آن در امنیت اجتماعی از نگاه قرآن و روایات اسلامی.

2 - 2 Seyyed Hamid Shama Rizzi: Assistant Professor in Quran and Hadith Committee at Islamic Azad University

- Mohsen Ghafouri Berro (PhD student in Qur'anic and Hadith Sciences: Islamic Azad University - Kamal Khwaja

Bor: Assistant Professor in the Islamic Committee at Islamic Azad University, Yazd Branch - Iran.

Wealth, Importance of its Distributing Fairly in Holy Quran

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■ Abstract

The concept of wealth is considered one of the important life concepts addressed in the Holy Qur'an, as it presented an integrated vision of its reality, its sources, and the fields of its equitable distribution. It turns out that the Qur'an gives wealth a relative importance linked to the extent to which it brings happiness to a person in this worldly life and the hereafter. This requires that Muslim person takes into account its sources, in terms of earning permissible gains and avoiding forbidden gains.

The sources of wealth mentioned in the Qur'an are divided into two categories: material and moral. Material ones include: sky, earth, seas and rivers, livestock, human resources, work, etc. while the most important moral sources are: faith and piety, gratitude, seeking forgiveness, spending for the sake of Allah (Almighty), and implementing divine laws. Allah (Almighty) in The Holy Qur'an also spoke in detail about the fields of wealth distribution and spending, as He defined it in three aspects: what is related to a person's relationship with his God, what is related to his relationship with himself, and then his relationship with the natural surroundings and the social environment around him.

We conclude that the general framework that judges on wealth, whether it is acquiring or spending, is the framework of justice, what means is putting everything in its place, according to what the Holy Qur'an has made clear, and delineating its limits in its verses, and the Sharia is also responsible for clarifying and defining its details and applications.

Keywords:

Wealth - Money - Livelihood - Sources of Wealth - Justice in Distribution - Qur'an Economic Vision.



Good Management Its Role in Achieving Social Justice

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■ Abstract

Research on the subject of management is considered one of the most important researches at the present time, as it is the cornerstone responsible for achieving the goals set in institutions. Given what is extrapolated from the reality of most institutions, in terms of wastage of energies, widespread corruption, confusion in decisions, etc., we decided to address the topic of "good management and its role in achieving social justice", through a successful prophetic experience in history, which is the experience of Allah's Prophet Joseph (peace be upon him), because this experience contained standards of good management, embodied by Allah's Prophet, Joseph (peace be upon him), in his morals, leadership, and management of the economic crisis that Egyptian society experienced, and through which he was able to overcome this crisis and achieve social justice in his society.

Within this research, the researcher was able to determine the standards of good management, through this prophetic experience, and the principles, functions, and basic rules upon which it is based, such as planning and studying realistic data, knowing goals and investing energies, in addition to the personal talents of those in charge of the managerial process.

Keywords:

Management - Social Justice, Planning, Maturity, Leadership and Role Model.

Social Solidarity, its Role in Confronting Phenomenon of Poverty in Holy Qur'an

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■ Abstract

Poverty, or need, is one of the signs of the Creator (glory be to Him). Allah (Almighty) has made it a test that all people know, so Allah (Almighty) knows those who believe in Him and were honest with Him in what He assigned them, and they no longer had any argument when they will stand before Him, Glory be to Him. One of the forms of His mercy, which encompasses everything, is that He did not leave the poor and the needy to be exhausted by the necessities of life. Rather, He made social solidarity one of the pillars of Islam, without which its structure cannot be built, and with it the status of servitude is complete, so the poor person can be patient and satisfied, knowing that his Creator did not leave him lost. Obedient people, from the rich and the powerful, compete to help the poor and needy with the costs of life, in compliance with the command of Allah (Almighty) and obedience to Him. Thus the structure of society is stabilized, and justice prevails in it, through general manifestations of solidarity.

In this study, we attempt to reveal how Islam dealt with the phenomenon of poverty, through social solidarity. The meaning of solidarity, the wisdom of its legislation, its types and legal rulings, and the framework for its implementation were identified in the Qur'an and the Sunnah, so an integrated system can actually confront the phenomenon of poverty by uprooting its roots, or reducing it on the social level to the minimum limits.

Keywords:

Social Justice - Social Solidarity - Poverty - Volunteering - Zakat (Almsgiving) - Orphan.



Sharia's Money, Achieving Social Prosperity

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■ Abstract

This article reveals that Sharia law has paid great attention to the issue of poverty, to the point that it has made spending, in its many forms, one of the attributes of the pious. Since giving money is one of the most severe things that afflicts a person, Sharia law has made some forms of spending obligatory, indicating that a wise society does not accept missing out on the benefits of spending. It also left other types of spending to the will of the spender, and made them desirable, while encouraging and urging to do them, such as seeking reward from Allah (Almighty), so that each individual - according to his work - would rise towards perfection. According to Islamic Sharia, spending process included all those in need, so that no needy person was left without being given a share of this money spent. This study also showed that the problem of poverty may arise either from the miserliness of the rich, or from the misdistribution of legitimate funds and depriving some social groups of their right to benefit from it and from the wealth of society. Therefore, making use of legitimate funds in the required manner, and distributing them to those who deserve them, are sufficient to eliminate the phenomenon of poverty, which reflects security, stability and prosperity in society.

Keywords:

Legitimate Funds - Zakat (Almsgiving) - Khums - Tax - Social Justice - Prosperity.



Legal Punishments, their Role in Achieving Social Justice

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■ Abstract

The legislative system in Islam is characterized by multiple characteristics, the most important of which is achieving justice in society. The punitive system in Islam is considered an integral part of this legislative system. Therefore, implementing this system will inevitably lead to the establishment of justice, security and safety in Islamic society. The bases that govern all systems in Islam, including the punitive system, are characterized by three qualities: mercy, dignity, and justice. These characteristics reflect the extent of Islamic law's commitment to implementing social justice, through the application of this system. Hence, knowing the philosophy of legislating the punitive system, through the Qur'an and the Sunnah, is considered a necessary and important matter for knowing the humanity and justice of Islamic legislation, by clarifying the main objectives of the limits (hudud), retaliation, and discretionary system.

This research shows that Islam has provided a role model in the field of punitive law, by legislating an integrated system in the field of preventive and remedial measures, to eradicate crime from its roots, rehabilitate individuals and purify society. Accordingly, contemporary societies can benefit from this just criminal system, so that it becomes a source of inspiration for positive legislator.

Keywords:

Sharia - Punishment - Limits (Hudud) - Retaliation - Social Justice.



Obstacles to Social Justice in Holy Qur'an

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■ Abstract

This study aims to explain the obstacles to social justice in the Holy Qur'an, and how the Qur'an faced economic corruption, while explaining the impact of these obstacles on social justice, and the relationship between them and financial corruption. It turned out that the most important obstacles referred to in the Holy Qur'an are lack of implement the sent divine laws, monopoly of wealth in the hands of a certain group, usury in financial transactions and bribery, etc. What unites these obstacles is injustice in all its forms. Therefore, the Holy Qur'an is full of many verses that condemn and forbid injustice, warn of its consequences in this worldly life and the hereafter, and call for the spread of fairness and justice in society.

Keywords:

Social Justice - Sharia - Obstacles to Justice - Monopoly - Usury - Bribery - Injustice.



«Knowledge of Qur'an» - Martyr Sheikh Mortada Motahhari

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■ Abstract

The martyr Sheikh Mortada Motahhari (May Allah bless him and grant him peace) devoted his entire life to defending pure, authentic Islam, by presenting it in the most beautiful form and the deepest content, devoid of intellectual and practical complexity and affectation. Within this approach, his book "Knowledge of the Qur'an" came as a clear and profound piece of knowledge, free of any ambiguity, through which he tried to provide an objective interpretation of the Holy Qur'an, based on several Qur'anic, rational, and philosophical data, without forgetting the historical data and the reasons for the revelation. Perhaps, he benefited in this approach from the style and interpretive approach of his late teacher, Mr. Mohammad Hussein Tabatabai, the author of «Tafsir Al-Mizan». In his interpretations of the Qur'an collected in this book, Motahhari was able to remove many of the intellectual and cognitive ambiguities that stood as obstacle in the way of the belief of many young generations in the Qur'an and Islam, especially with the dominance and tyranny of leftist and liberal ideologies over many of our Islamic sites. The martyr Motahhari devoted important sections of his book to respond to many of these suspicions and destructive ideas, and to highlight the true image of the real Islam, which was mentioned in the Qur'an and sent to Prophet Mohammad (peace be upon him), and related to reason and humanity.

Keywords:

The Qur'an - Interpretation - Knowledge - Reason - Authenticity.



Components of Building Islamic Society Qur'an Educational Study

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The fate of human communities, unless they have elements that enhance their existence, ensure their continuity, and preserve their identity, will be the decline or dissolution into other new societies that are stronger in their components. The Islamic society is a society whose approach is Qur'anic and divine. Therefore, the components of its existence are firmly established, adapted to every time and place, preserving its identity and dealings in accordance with its rulings, and proud in its rituals of worship. In this research, we shed light on these components, through Qur'an verses and the educational opinions of interpreters on them.

The research plan consists of four demands. The first is about the component of the human being, and the second is about the component of social ties. The third component deals with social controls, while the fourth component is the land, in addition to a conclusion, that includes the most important and prominent results reached by this research.

Keywords:

The Qur'an - Components - Islamic Society - Social Ties - Social Controls.